# THE HERALD OF SALVATION.

*EDITED BY THE REV. PITT MORSE.*

*"Glory to God in the highest, and on earth peace, good will towards men."* St. Luke, 2. 14.

*"How beautiful are the feet of him that publisheth salvation!"* Isa. 52. 7.

VOL. I. SATURDAY, NOVEMBER 30, 1822. NO. 1.


## TO THE PUBLIC.

Having taken the Editorial department of this Publication, it is deemed expedient to acquaint our readers with the *objects* to which it will be principally devoted.

The grand object is already understood to be the promotion of the all important doctrine of *universal benevolence*; this was learned from the Proposals which have been issued for the work. It is therein stated that "this work is designed to invite the attention of the public, to a candid, dispassionate and impartial investigation of the momentous and universally interesting subject of man's salvation; according to the eternal *purpose*, immutable *counsel* and gracious *will* of the *Almighty*, as revealed in the *gospel of Jesus Christ*: to dissipate the thick clouds of darkness and ignorance, which veil the resplendent glory of the divine beneficence, in the horrid gloom of *endless wrath*; to destroy the Pharisaic notion of God's *infinite partiality*; to deliver mankind from the indescribable horrors of the anti-christian doctrine of endless *damnation*, the slavery of *sin*, and the groans of *despair*; to pour the consolations of divine grace into the hearts of the afflicted children of sorrow; to expand the soul in the spirit of *universal benevolence*; to investigate and illustrate the Holy Scriptures; to excite the spirit of gratitude and devotion in the breast of dependant man; to do away the slavery of *prejudice*, *superstition* and *delusion*; to extend knowledge, promote morality and increase *charity*; and point the soul to the glories of *immortality* and eternal *life*, as the *gift of God*, and the polar star of intelligent existence."

The language of the above quotation is so explicit that it cannot be easily misunderstood. In the Proposals it is further said, "the columns of the Herald, will be open to all denominations, for the dispassionate discussion of *doctrinal* subjects; the free and candid investigation of religious faith; and the ascertainment of *gospel truth*: and all serious inquirers after this inestimable treasure, are invited to enrich its columns with their productions." This privilege we hope will be cheerfully improved by our brethren of other denominations. Perhaps nothing has a more direct tendency to destroy the contracted prejudices of the human heart, and of *sectarianism*, than mutually and freely to communicate our honest and sincere opinions, with our evidences for those opinions, that they may be duly and leisurely examined by all concerned.

At this age of inquiry, the Herald presents to the public a field for such investigation—a field open to all.

The request to furnish productions for our paper, we hope will be complied with, by many believers in 'the common salvation.'

Whatever tends to the developement of *moral principle* and the promotion of *social virtue*, will receive careful attention.

We shall occasionally make such selections from valuable writings as may be thought conducive to the grand design of this work.

We shall likewise give religious intelligence, particularly that which relates to the progress of the doctrine of God's *eternal* and *boundless mercy*, manifested through his Son 'the *Saviour* of the *world*.'

We shall also give place to some poetical productions, particularly such as are calculated to inspire *gratitude* and *devotion*.

We pledge ourselves to treat every opponent *fairly*, and as we make no pretentions to *infallibility*, we hope in common with our readers, to profit by the candid investigation of religious subjects.

As *charity* is greater than *faith*, we design never to make a man our *enemy*, merely on account of his *honest opinion*: and we humbly hope we shall never cherish a bitter and unrelenting spirit towards any of the children of our heavenly Father; but we desire by all laudable means to be useful to ourselves and others, by cultivating genuine piety, universal charity and humble devotion to God.

There are no less than six valuable periodical Publications, conducted by Universalists, all commenced within the space of about three years—but so general is the spirit of inquiry, that a Publication was called for in this county, by the almost unanimous voice of the friends of universal benevolence in this part of the Redeemer's heritage.

The doctrines of *partiality*, *wrath*, *misery* and *damnation* have been inculcated for ages, and faithfully reduced to a *wretched practice*——their advocates have represented God in the character of an *infuriated implacable Demon*—and have carried *wretchedness* and *woe*

to the *hearts* of millions of their fellow-creatures.

We design to take a different course—the 'Herald of Salvation' is a title which clearly points out the nature of the work. As has been already intimated, our labours will tend to one grand object—the inculcation, defence and promotion of the sublime and heavenly doctrine of *universal benevolence.*

Such as our labours may be, they will be cheerfully submitted to the candid and enlightened part of community, and humbly commended to the blessing of God.

PITT MORSE.

From the Boston Universalist Magazine.

## PROCEEDINGS

OF THE

GENERAL CONVENTION OF UNIVERSALISTS,

OF THE

NEW-ENGLAND STATES AND OTHERS,

IN ANNUAL SESSION,

AT WARNER, N. H.

SEPTEMBER 18th and 19th, 1822.

The Ministers and Delegates composing the Convention met at the hall of Br. ——— George on the evening of the 17th, and opened the council with solemn and devout prayer, by Br. Samuel C. Loveland. And

1st. Chose Br. Hosea Ballou, *Moderator.*

2d. Chose Br. S. C. Loveland and Br. Hosea Ballou, 2d. *Clerks.*

3d. Proceeded to read and examine the letters from various societies, and the credentials of the delegates, which furnished just occasion for rational joy of heart, and gratitude to our common Father in heaven, for our prosperity which he has kindly sent to his Sion the year past.

4th. Pursuant to requests from Societies in Cambridgeport, (Mass.) New-London and Wilmot, N. H. and Strafford, (Vt.) to be received into the fellowship of the General Convention, Voted that said requests be granted.

5th. Chose Brs. Sebastian Streeter, Hosea Ballou and Russell Streeter, a committee to attend to requests, either for letters of fellowship, or for ordination, & to report thereon.

6th. Adjourned until the morning of the 18th at 8 o'clock, A. M. Prayer by Br. Elias Smith.

7th. Met on the morning of Wednesday; Prayer by Br. Hosea Ballou.

8th. Called on the Committees which were appointed last year to visit the several associations in connexion with the General Convention, who gave favorable representations concerning the good work of the Redeemer's grace in the north, the south, the east and the west,

9th. Adjourned to attend public service—The order of the morning service was as follows—

Br. Kittridge Haven, the introductory Prayer.

Br. H. Ballou, 2d. the Sermon from Rom. i. 25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."

Br. Asa Priest, the concluding Prayer.

*Afternoon Service.*

Br. Sebastian Streeter, the introductory Prayer.

Br. Elias Smith, the Sermon from Daniel viii. 13, 14, "And I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Concluding Prayer, Br. John E. Palmer.

*Evening Service on Wednesday.*

Br Russell Streeter, the introductory Prayer.

Br. Sylvanus Cobb, the Sermon, from St. John iii. 35, 36, "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Br. Benjamin Whittemore, the concluding Prayer.

10th. Appointed Brs. John E. Palmer, Isaac Whitnall and Asa Priest, a Committee to visit the Western Association to be holden in the town and county of Otsego, N. Y. on the first Wednesday & Thursday of June, 1823.

11. Appointed Brs. Robert Bartlett, S. C. Loveland, K. Haven and Elias Smith, a Committee to visit the Northern Association; to be holden in Barre, Vt. the first Wednesday and Thursday in October next.

12th. Appointed Brs. H. Ballou, R. Streeter and Joshua Flagg, a Committee to visit the Eastern Association, to be holden in Waterville, Me. on the first Wednesday and Thursday in June, 1823.

13th. Appointed Brs. H. Ballou, 2d. Elias Smith, and Thomas Whittemore, a Committee to visit the Southern Association, to be holden at Western, Mass. on the 2d Wednesday in December next.

14th. Adjourned until Thursday, 8 o'clock, A. M. Prayer by Br. George W. Brooks.

15th. Thursday morning met according to adjournment.

Prayer by Br. Lemuel Willis.

16th. The Committee appointed to consider requests for letters of fellowship or ordination, reported that it is expedient to grant letters of fellowship to Brs. Thomas F. King, city of New-York, Linus S. Everett and Joseph Bradly, Hudson, N. Y. Lemuel Willis and Dolphus Skinner, Reading, Vt.; Hiram R. Clark, Brookfield, Mass.; Asa Wheaton and Massena B. Ballou, Boston, Mass. Hubbard H. Winchester, Halifax, Vt. and George W. Brooks.

17th. Voted to accept the above report.

18th. Adjourned to attend public services.

*Order of the Morning Service.*

Br. S. C. Loveland, the introductory Prayer.

Br. S. Streeter, the Sermon, from 1 John iii. 3, "And every man that hath this hope in him purifieth himself, even as he is pure."

Br. D. Skinner, the concluding prayer.

*Order of the Afternoon Service.*

Br. Joshua Flagg, the introductory Prayer.

Br. H. Ballou, the Sermon, from Psalms xlvi. 4, "There is a river, the streams whereof shall make glad the city of God."

Br. R. Bartlett, the concluding Prayer.

*Order of the Afternoon Service.*

Br. R. Streeter, the introductory Prayer.

Br. I. Whitnall, the Sermon, from Acts xx. 32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an ininheritance among all them which are sanctified."

Br. H. H. Winchester. the concluding Prayer.

19th. Appointed Br. H. Ballou to arrange the Minutes of this session and accompany the same with a Circular Letter, and to publish the whole in the Universalist Magazine as soon as convenient.

20th. Voted to request the Editors of all the periodical papers of our order, to insert the Minutes and Circular at large in their respective publications.

21st. Adjourned the General Convention, to be holden in Clinton, N. Y. on the third Wednesday & Thursday in September, 1823.

Prayer by our aged and much respected brother William Fairwell.

HOSEA BALLOU, *Moderator.*

SAMUEL C. LOVELAND, HOSEA BALLOU, 2d. } *Clerks.*

## CIRCULAR.

The General Convention of Universalists, to the various Churches and Societies in its social relation, to all who wish well to the cause of universal, impartial benevolence and grace, and especially to those who are employed, by the Shepherd and Bishop of souls, to feed the flock of God with the bread and water of life, sends affectionate salutations of fraternal love and christian fellowship.

BRETHREN,—On no former occasion has the General Convention realized, more sensibly, occasions of joy and felicitation. The council was more numerous than usual, and the information which was obtained, from various parts of our highly favored country, was such as gave great joy of heart, comforting the brethren and strengthening their hands. No sooner did the brethren come together and reciprocate the affectionate salutations of christian fellowship and love, than the desirable effects of a uniting spirit were visible in every countenance, as they were sensibly felt in every heart. The greatest harmony and the warmest brotherly love prevailed throughout the whole session, directing our consultations and bringing them to most happy results, in which the entire unanimity of the body was manifest.

The public exercises were attended by numerous, crowded, and respectable assemblies, and a double portion of the spirit of grace and truth evidently possessed the hearts and lips of those who administered in holy things; and it was a most grateful sight to see the earnest and solicitous attention of congregations so numerous, to fervent prayers, supplications, intercessions, and the giving of thanks for all men, which were offered to the throne of mercy, in the sanctuary, and to the doctrine of everlasting life, which dropped like the rain, which distilled like the dew, like small rain upon the tender herb, and like showers upon the grass; while tears of gratitude, to him who loved the world and sent us salvation by Jesus Christ, copiously flowed from a thousand eyes, while as many hearts were made the lively tablets of that law of love to God and man, on which hang all the law and the prophets. One spirit, one mind, and one heart gave life and energy to public devotion, and caused many to realize how good and how pleasant a thing it is for brethren to dwell together in unity. To these weighty & heart-cheering considerations it is but just to add that the sobriety, decency and decorum which characterised the multitude, presented a most favorable specimen of the effects of the doctrine of that grace, which embraces the eternal interest of all the ends of the earth.

By epistolary and oral communications information was obtained, that in various parts, new Societies have been recently formed, which are destitute of a competent supply of public gifts and a regular ministry. This circumstance necessarily recalls to mind the words of the blessed Redeemer, "the harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into the har-

vest." It seems expedient that we recommend to our brethren, not to despise the day of small things, nor neglect assembling themselves together for social worship for want of experienced public gifts. The Saviour has left us this gracious promise; "Where two or three are gathered together in my name, there am I in the midst of them."—Live coals lose their heat by being separated, but, united, they burn with increased fervor. Selected portions of the divine testimony may be read to great profit, and a few words offered in fervent prayer, when the heart is honest and sincere, will never be despised by him who knows the heart, because the petition is not framed by the scholar. Many, very many are the instances, in which a few sincere believers in the impartial grace of the Saviour, have met together in the spirit of truth, and enjoyed far sweeter comforts in their humble devotions, than are tasted in crowded congregations, where empty eloquence lulls to drowsiness a fashionable, but tho'tless multitude. These suggestions are not designed to lessen a desire for public labors, nor to dissuade the brethren from earnestly coveting the best gifts; but to incite to a due and proper improvement of all the means which a gracious Providence has furnished for the promotion of the great cause of religion, the spread of divine truth, and to sweeten the enjoyment of christian devotion.—There is, indeed, great reason for encouragement; for our prayers have been heard by the head of the church, and a goodly number of laborers have recently been sent into the Saviour's vineyard. No less than ten promising youths received letters of fellowship, to preach the glad tidings of the Savoiur's kingdom, at this session of the General Convention; and they are recommended to the affections and patronage of our believing brethren at large, and to all our Societies, our prayers also accompany them, that they may be faithful and successful in the arduous, but delightful labors of the ministration of reconciliation. For our further encouragement, we may notice the happy comparison between our present standing and our situation when some of our oldest public laborers first commenced in the ministry.—Then, not more than four or five individuals were engaged in the ministry of universal, impartial grace, in our country, nor were our Societies more numerous; but in the short space of twenty-five years, marvellous things have astonished the observing mind. Then was the name of a Universalist an odium, and the doctrine he professed denounced as a most dangerous heresy; at this time it is the only *prevailing* doctrine, and is doubtless the general sentiment of enlightened christians thro'-out New-England, and is fast advancing in the south and in the west, while societies are every where springing up, and public laborers are yearly multiplied. The Lord has truly and effectually said to his Zion, "lengthen thy cords, strengthen thy stakes, break forth on the right hand and on the left."

A knowledge of what has, in past ages, taken place in the christian world, whereby the fellowship of the church has been destroyed, its union broken, and divisions and animosities introduced, induces us, most affectionately and tenderly to caution our brethren in the ministry, to direct all their energies of soul to keep the unity of the spirit in the bonds of peace. Slight variations of opinions, respecting matters of uncertain speculations were seized on by ambitious, rival bishops, who loved their own aggrandizement more than the honor of the Saviour, and made the means of divisions and parties, which in the room of following Jesus Christ, became the dupes of those whose ambition they were devoted to maintain. The injurious consequences resulting from these divisions are recorded in history, in lines of blood, and should serve as an awful admonition to us, that we never make our speculative opinions the bond of christian fellowship, but remember that even the *true faith*, being less than charity, should never be allowed to exclude its superior.

Brethren, dearly beloved in the Lord, let us constantly unite our fervent prayers, that the happy union in which we have so long prospered, and which has rendered our little band so formidable to the common enemy, may forever continue, unbroken and unimpaired, and extend the savor of the name and doctrine of Jesus to the whole heritage of the Lord.

Those who have just entered the vineyard of our Redeemer, will accept our hearty welcome. Welcome, brethren, to the labors of love, to crosses and to crowns. A fervent solicitude is felt for your prosperity and usefulness, and we deem it expedient to warn you against the wiles of that enemy which sows discord among brethren. Having lived and received your religious educations in different parts of the country, and under the intructions of those who perhaps differ in some unessential opinions, you, no doubt, may have ideas differing from each other; but all this may turn to your advantage, and to the advancement of the cause of truth, if you are cautious to let no difference of opinion operate to alienate your affections from each other. Be advised, therefore, to use every possible means to harmonize your affections, and to strengthen your union, that you may enjoy the sweets of brotherly love, and embrace each other in the bosom of that charity which is the bond of perfectness.

That our opposers, of every class, who lavish on us the accusation of holding to a doctrine which is licentious, because it embra-

ces the whole human family in the covenant of divine grace, may have no evil thing to say against us, let us duly regard the testimony of an inspired apostle, who says; "The grace of God which bringeth salvation to all men hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" The grace of our Lord Jesus Christ be with you all. Amen.

*By order,* HOSEA BALLOU.

## THE HERALD OF SALVATION.

SATURDAY, NOV. 30, 1822.

At the request of several of our subscribers, we re-publish the following letter, originally published in the "Religious Inquirer," printed at Hartford, Conn. As the facts and circumstances stated in the letter, occurred in this part of the country; it seems perfectly reasonable and proper, that the community where the events transpired, should be made well acquainted with them: that they may possess the means of forming a correct opinion concerning those frequent storms of *human passion*, resembling the tremendous tornado, defacing the works of art and nature, and leaving *destruction* and *misery* behind: which are dignified by the phrase, "revivals of religion," &c.—and that the public should be cautioned against receiving those exaggerated accounts of "revivals" which are written under the influence of a powerful *feeling* that has almost usurped the empire of reason, and destroyed reflection & candor: though the writer may be *honest* and *well-meaning*. We wish to be distinctly understood, that we are anxiously desirous for the *revival* and *promotion* of 'pure religion': under whose benign influence the *feelings* are exalted and purified, the *passions* calmed and controled, the *mind* instructed and enlightened, the *heart* warmed and enlivened, the *life* regulated and directed, and the choicest of Heaven's blessings gratefully received. *Error* and *delusion*, in all their specious forms, we shall manfully oppose, according to the ability that God has given us. The occasion which produced the following letter, will be understood from the editorial remarks in the "Inquirer" of April 27, 1822, which precede the letter.—EDITOR.

From the Religious Inquirer.

The Editor of the "Inquirer," having read in the "Christian Secretary," of the twenty-third of February last, a paper published in this city, an extract of a letter, dated Henderson, N. Y. Jan. 12, 1822, containing an account of a wonderful revival of Religion in that, and some other towns, and of the conversion of DEISTS, and UNIVERSALISTS,—he was induced to make inquiry, respecting the truth of these statements. For this purpose he wrote to the Rev. Pitt Morse, who was laboring in that vicinity, requesting correct information, as to the facts.—The Editor has long been persuaded, that the statements made of religious revivals, are much exaggerated, and are often without much foundation.—They answer, however, for a while, the purposes they were designed to subserve—operating upon the minds of the weak and credulous. These statements being so often exaggerated, the real character and design of them, will, sooner or later, be discovered, and must bring into disrespect those, who, through the medium of the press, have so long labored to deceive the people.—ED OF INQUIRER.

*Henderson, March* 28, 1822.

DEAR SIR—Your letter of Feb. 27th, stating the substance of an account concerning a revival in this region, contained in a letter from Henderson, dated Jan. 12th, 1822, and requesting information respecting the revival mentioned in said letter of Jan. 12th, was thankfully received on the 15th of the present month. Be assured, sir, that your promptitude in inquiring into the truth of that part of the statement, made in said letter of Jan. 12th, which relates to *Universalists*, gives me much satisfaction. The members of every religious sect are tenacious of their *good name*; and *justice* demands the *mutual* exercise of the strictest candor, in making statements relating to other denominations. A change of opinion can never be an evidence of the *truth* of the opinion last entertained, for the very obvious reason that *truth* must necessarily have a *foundation independent* of human opinion. A change of opinion is an evidence either of the *progress*, or *retrogradation* of the human mind. It is probable that, in every denomination, there are persons possessing honesty and integrity, who *once* entertained a different opinion. In relating occurrences of this kind, it is evidently unjustifiable to make *broad general statements*, which, upon an examination of *particulars*, dwindle to *mere trifles*.

Since the reception of your letter, I have ascertained who is the writer of the letter dated Jan. 12, 1822. His name I prefer not to mention at this time, but it can be given, whenever required. He has favored me with the following extract from his letter:—

"The revival in this region began about four months since, in the village of Adams, and soon became general. It soon broke out in Lorraine, Ellisburgh, and Rodman. About two months since, it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say that in a

number of instances, christians have prayed all night. In these five towns since the work began, there have, probably, more than 500 souls been translated from the kingdom of darkness into the kingdom of God's dear Son. Among those that have been hopefully converted, are some of the first characters of our country. Deists and *Universalists* have forsaken the soul-destroying principles, and embraced the gospel of Christ. The child nine years old, with the gray-headed, have had their mouths filled with praises to God."

The author of the letter of which the above is an extract, stated to me the following particulars, viz—that his letter was not written for *publication*—that it was a *private* letter, *published* without his *knowledge* or *consent*—that it was probably first published in the "Luminary," at Washington—then in the "Christian Secretary,"—and afterwards in the "Christian Watchman," at Boston—that his statement of the conversion of probably more than 500 souls, was made upon *supposition*, and without a positive knowledge of the number—that he had *heard* of the conversion of but two Deists during the past winter—that he *knew* of but one *Universalist*, who had stated, that she was about relinquishing her sentiments; but had *heard* of one, who says he once believed in Universalism but does not at this time believe it—that he considers those to have been Universalists, who *now* declare that they never believed in Universalism—that, in his opinion, no Universalists believe what they profess—and, finally, that he had no more fellowship for me, as a christian, than he had for the Devil!

After perusing the above statements, which are *true*, and which I can *prove*; the public will know how to appreciate the account of the "revival," in these parts. After ascertaining that the writer of said letter of Jan. twelfth, *knew* of but one person who was about to relinquish Universalism; I have carefully ascertained that this same person is *now* a member of a church of Universalists. About one year ago, she was an opposer of Universalism; since that time she has united with the Universalists. When the spirit of proselyting *raged*, her mind was agitated; in this state of agitation, she stated to the writer of the letter I am now examining, that she was about relinquishing her sentiments; but she has since become more *calm* and still coutinues her connexion with the Universalists. The account, therefore, respecting "Universalists forsaking the soul-destroying principles," &c. is *incorrect*, unless, according to the opinion of the writer of said letter of Jan. twelfth, we admit those to have been Universalists, who *now honestly* declare that they never did believe in Universalism!

The author of said letter of Jan. 12th, is a Baptist preacher. He has excommunicated a number from the church to which he labors, merely for believeing in their hearts, and confessing with their mouths, that the "Lord is *good* to *all*, and that his *tender mercies* are over *all his works!*"

The phrase "Universalists have forsaken the *soul-destroying* principles, and embraced the *gospel of Christ*," taken in connexion with the sentiments of the writer, *implies* that *endless damnation is the gospel of Christ!*

That there has been much excitement upon religion in this county is certain.—Many have united to the churches of different denominations. In this town, probably between forty and fifty have united with the Presbyterians, Baptists and Methodists, within a year past. And during the same time, some among the Presbyterians, Baptist, and Methodist believers have become believers in *Universalism*.

I know not how many have been converted during the winter, in the five towns, mentioned in said letter of January twelfth, but as far as my knowledge extends, about three-forths of these terrified converts are children, or minors. If the advocates for the eternity of *satan's* kingdom, with their indefatigable labors, could not frighten *some* children, they would doubtless be discouraged! Little more than two years since, there was not a society of Universalists in this county; there are now *four* societies, and within two of these societies churches have been organized. During the past winter, and for some time previous, the united energies of Limitarianism have been exerted in vain to stop the alarming progress of the soul-destroying opinion that God *loves* all his enemies with a love so perfect, that He will finally reduce them *all* to obedience, and make them *all* his everlasting friends, in the pure peaceful, and glorious kingdom of heaven!

We have witnessed the wild ravings of blind enthusiasm, wanting but the strong arm of civil power to sanction the diabolical spirit of unmerciful wrath, and to pursue its enemies with merciless vengeance, in imitation of that God, who, it is supposed, will inflict the excruciating and *endless torments of hell*, upon countless millions of the feeble subjects of his own creative energy!!! For proof, I state the following fact, which occurred in this town.——A certain flaming preacher, in company with a brother clergyman, visited a woman who was a member of a Presbyterian church, but had been led to believe rather more than John Calvin BELIEVED; and who was alone, excepting her small children; after a brief introduction, the following conversation took place:

*P.*—"Do you believe the wicked will be endlessly miserable?"

*W.*—"No Sir."

*P.*—(laying his hand upon her) "Look

me full in the face, and repeat your assertion if you dare!"

*W.*—"Sir, I do not believe in endless damnation."

*P.*—"You lie—-you lie before God and man."

The conversation soon ended—but to the honour of this man, "*when he came to himself*," he went to the husband of this woman, & apologized for his impudence.—The truth is, the BABEL of damnation is shaken to its centre; its builders are confused in their speech, and are cruelly tormented, day and night, continually, "with fire and brimstone!"

I most earnestly desire, that none should construe any expression in this letter, to signify any want of charity in the writer, towards any human being. If there be in this letter a single statement which is incorrect, I trust some one will be sufficiently friendly and faithful to point it out, that I may correct it. It is my opinion, that truth, justice, righteousness, and charity, require that this letter should be published wherever said letter of January twelfth, eighteen hundred twenty-two, has been published.

I am, dear sir, yours, &c.

PITT MORSE.

## TO SUBSCRIBERS.

According to the proposals, the "Herald" was to be published *monthly* in a *pamphlet* containing 16 pages—but upon more mature consideration it has been found to be much more convenient, especially for the Printer to publish it *semi-monthly* in a paper of eight pages; and as it will contain *equally* as *much* in its present form, we hope it will be *equally* satisfactory and acceptable to our subscribers. From what has been already expressed, we are inclined to think, that *most* of our subscribers would *prefer* to have it in its present form, that it may be more *frequently* received.

The present form will be found to be very suitable for binding; and an index will be furnished at the end of the volume.

The Proposals for the "Herald" were issued in July last; the public were then informed that it would be 'put to press as soon as sufficient patronage should be obtained to defray the expense.' Circumstances over which we had no control, and which it would be useless now to state, have unavoidably protracted the publication to the present time.

Our patrons are now presented with the first No. which, it is presumed, will enable them to form a tolerably correct opinion of the nature and character of the work.

The expense of the establishment, and the arrangements and contracts which have already been made, are such as to render a compliance with the terms of payment, stated in the proposals, of very considerable importance to the Managers. It is therefore desired and expected that our patrons will cheerfully afford the necessary assistance requisite to the *permanency* and *success* of so laudable an undertaking.

Subscribers out of the county, will regularly receive their numbers by mail; those within the county, will also receive theirs thro' the same medium, unless it should be convenient to transmit them by private conveyance.

Should any of our subscribers *not* receive their first numbers, they will please to give us early information, that such measures may be adopted as will ensure the regular reception of their papers.—ED.

## TOLERATION.

"Every species of intolerance which enjoins suppression and silence, and every species of persecution which enforces such injunctions, is adverse to the progress of truth; forasmuch as it causes that to be fixed by one set of men, at one time, which is much better and with much more probability of success, left to the independent and progressive enquiries of seperate individuals. *Truth* results from discussion and from controversy, is investigated by the labors and researches of private persons.—Whatever therefore prohibits these, obstructs that industry and that liberty which it is the common interest of mankind to promote."

"Persecution produces no sincere conviction, nor any real change of opinion.—On the contrary, it vitiates the public morals by driving men to prevarication, and commonly ends in a general, though secret, infidelity, by imposing under the name of revealed religion, systems of doctrine which men cannot belive and dare not examine."

ARCHDEACON PALEY.

"There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the christian religion; more iniquitous and unjust, more impolitic; than *persecution*. It is against natural religion, revealed religion and sound policy."

LORD MANSFIELD.

*ON DEATH.*—What is this cold, damp, chilling frost of DEATH? this blighter of the tender endearments of life? It is a principle of the universe; it is a law of our nature; and it asserts its empire with unrelenting sway. It is as natural to die as to be born. To die, then, is in the order of Providence. That reflection brings with it consolation. Philosophy teaches us not to repine at what is inevitable. Religion admonishes us not to arraign the dispensation of the Almighty.—*N. Y. Weekly Museum*

# POETRY.

The following sublime and beautiful production is from the "Russian Anthology, and was written by the celebrated Derzhavin." Though it has been repeatedly published in various parts of the world, yet its intrinsic excellence will supersede the necessity of an apology for its appearance at this time. Cold indeed must be the heart of him who can peruse it without emotion!

## *GOD!*

O THOU Eternal One! whose presence bright,
All space doth occupy—all motion guide;
Unchang'd through Time's all-devastating flight—
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
*Who fill'st existence with Thyself alone;*
*Embracing all—supporting—ruling o'er—*
*Being whom we call God—and know no more!*

In its sublime research, Philosophy,
May measure out the ocean deep—may count,
The sands, or the sun's rays—but, God! for Thee,
There is no weight nor measure; none can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
*And thought is lost ere thought can soar so high.*
Even like past moments in eternity!

Thou from primeval nothingness didst call,
First, chaos; then existence—*Lord, on Thee*
*Eternity had its foundation:* all
Sprung forth from Thee:—of light, joy, harmony,
Sole origin—all life, all beauty, Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shalt be glorious! great!
Life giving, life-sustaining Potentate!

*Thy chains the unmeasur'd Universe surrounds;*
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
*And beautifully mingled life and death!*
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But thou to these art as the noon to night!

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost:—
What are ten thousand worlds compared to Thee?
And what am I then? Heaven's unnumber'd host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance, weigh'd
Against Thy greatness—is a cypher brought
Against infinity! What am I, then?—Nought.

Nought!—but the effulgence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
*Yes! in my spirit doth Thy spirit shine,*
*As shines the sun beam in a drop of dew.*
Nought! but I live, and on hope's pinions fly
Eager towards thy presence: for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
*I am,* O GOD! *and surely* THOU MUST BE!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wand'ring heart:
Though but an atom 'midst immensity,
Still I am something, fashion'd by thy hand.
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
*Just on the boundaries of the spirit land!*

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvelously
Constructed and conceiv'd? unknown? *This clod*
*Lives surely through some higher energy;*
For from himself alone it could not be!

Creator! Yes! Thy wisdom and Thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heav'nly flight beyond this little sphere,
Even in its source—to Thee—its Author there.

O thought ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall thy shadow'd image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence—Being wise and good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
*The soul shall speak in tears of gratitude.*

## NOTICE

Is hereby given, that a General Conference will be attended at the Court-House in this village, on the second Wednesday and Thursday in January next, for the purpose of organizing a *Branch Association* in this and the adjacent counties, in conjunction with the 'Western Association of Universalists in the State of New-York.' It is recommended that each Society, friendly to such organization, should appoint two delegates to attend said conference at the time and place above specified. Ministering brethren at a distance, are respectfully invited and earnestly requested to encourage our 'labors of love' & strengthen our hands in the work of the Lord, by their attendance, (if consistent with the discharge of other duties,) at said conference.—Nov. 30, 1822.

PUBLISHED SEMI-MONTHLY, IN WATERTOWN, N. Y. AT $1 PER ANN. PAYABLE IN ADVANCE,

* * * * *
* * * *

S. A. ABBEY, PRINTER.